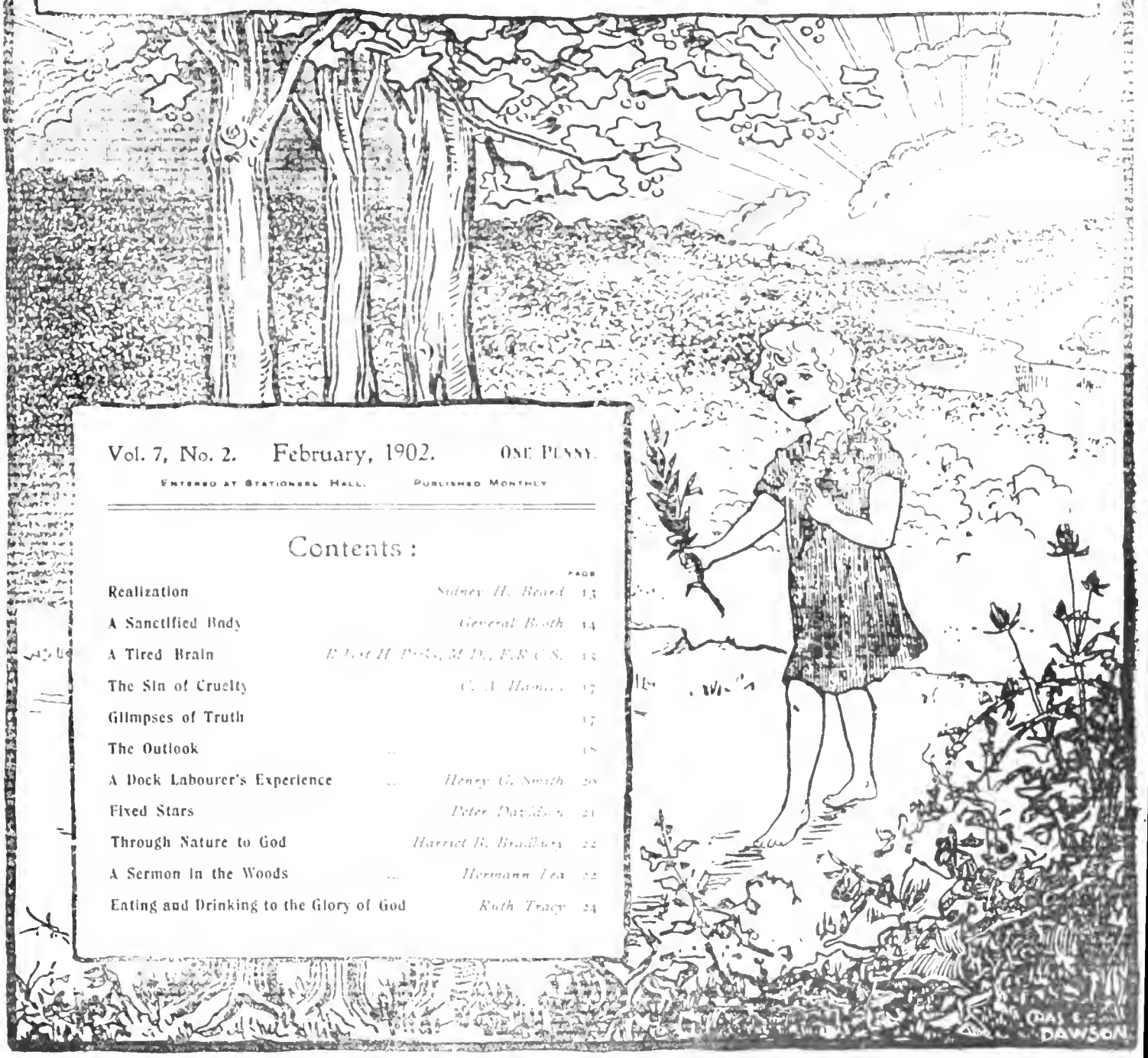
☛ Circulated in Thirty-four Countries. Postage—One Halfpenny.

THE HERALD OF THE GOLDEN AGE.



Vol. 7, No. 2. February, 1902. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Contents:

The Order of the Golden Age.

Headquarters and Offices:—PAIGNTON, ENGLAND.

GENERAL COUNCIL:

Sidney H. Beard (Provost), Barcombe Hall, Paignton.

Robert H. Perks, M.D., F.R.C.S., Eng., Ferndale, Paignton.

Harold W. Whiston, Langley, Overdale, Macclesfield.

The above constitute the Executive Council.

Frances L. Boult, 10, Napier Road, Charlton-cum-Hardy, Manchester.
Lydia A. Irons, Milan, Spokane Co., Washington, U.S.A.
Rev. Arthur Harvie, 105, Avenue Road, Gateshead.
Rev. A. M. Mitchell, M.A., The Vicarage, Burton Wood, Lancashire.

Rev. Adam Rushton, Swiss Cottage, Upton, Macclesfield.
Rev. Walter Walsh, 4, Nelson Terrace, Dundee.
Rev. H. J Williams, The Rectory, Kinross, N.B.

Hon. Secretary: Robert H. Perks, M.D., F.R.C.S., Eng.

Hon. Auditor: Charles N. Foyster, Ilfracombe *Hon. Treasurer:* Sidney H. Beard, *Hon. Solicitor:* Geo. Cozens Prior, Portsmouth.

FOUNDED, 1895:—

To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflicts Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:—

1st.—A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

2nd.—A transgression against Moral Law, because it involves the massacre of millions of sentient creatures, and the infliction of an appalling amount of cruelty which is *totally unnecessary*.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes —*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

THE MINIMUM ANNUAL SUBSCRIPTION IS TWO SHILLINGS AND SIXPENCE, WHICH ENTITLES EACH MEMBER TO RECEIVE A COPY OF THE OFFICIAL JOURNAL, AND OF ALL PAMPHLETS AND LEAFLETS WHICH ARE PUBLISHED.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded, if requested, together with any Information that may be desired.

The Report of Income and Expenditure for 1901 (duly audited) will also be supplied gratis upon application.

OFFICIAL PUBLICATIONS.

"A Comprehensive Guide-Book to Natural, Hygienic and Humane Diet," by SIDNEY H. BEARD. Illustrated. Price 1/-, Post Free. (In Art Canvas, 1/6)
"Is Flesh-Eating Morally Defensible." Seventh Edition Thirty-fifth Thousand. By SIDNEY H. BEARD. Price Fourpence, post free.
"Essays of the Golden Age." JOSIAH OLDFIELD, M.A., D.C.L., L.R.C.P. Price Sixpence, post free.

PAMPHLETS.

Price One Penny, Five Shillings per Hundred (assorted if desired). Post Free.

Is Flesh-Eating Morally Defensible?	Thirtieth Thousand. Sidney H. Beard
The Coming Revolution in Diet. Fifth Edition.	" "
A Cause of the Failure of Christian Missions in the East	Rev. W. D. Etherington, M.A.
Is Flesh-Eating a Violation of Apostolic Teaching?	Rev. J. H. N. Nevill, M.A.
What the Scientists say against Flesh-Eating Fifth Edition.	Sidney H. Beard
Facts Concerning Right Living. Second Edition.	Dr. Josef Drzewiecki
The Testimony of Science against Vivisection.	Sidney H. Beard.
Christian Citizenship.	Rev. W. J. Closs, B.A.
Vegetarian Athletics	By H. Light.
A Simple Guide to a Natural and Humane Diet.	Sidney H. Beard
The Overcoming of Pain and Death	Sidney H. Beard.
A Tale of Shame	Dr. Josiah Oldfield, M.A., M.R.C.S.
The Cruelties Practised in Training Animals	S. L. Bensusan.

LEAFLETS.

Price One Shilling per Hundred (assorted if desired). Post Free.

The Coming Race.	Sidney H. Beard
Sowing and Reaping.	" "
The Gospel of the Kingdom.	" " "
Our Great Inheritance.	" " "
The Death Penalty.	" " "
The Faith we Need	" " "
Are Animals Immortal?	Dr. Josiah Oldfield, M.A., L.R.C.P.
Aristophagy	" " " " "
The Duty of Joy	" " " " "
The Festival of Peace	" " " " "
But Who Slew all These?	" " " " "
Our Christian Leaders	" " " " "
Say, what are you Doing?	Robert Semple
The Drink Problem: How to Solve it.	Harry Cocking
Is Vegetarianism Scientific?	Dr. Walter R. Hadwen, M.D., L.R.C.P.
Legalised Torture	Mona Caird
Masonic Food Reformers.	" "
Vegetarianism	Bramwell Booth

BOUND VOLUMES OF "THE HERALD OF THE GOLDEN AGE."

BOUND IN WHITE ART CANVAS WITH GOLD LETTERING.

These Volumes record a protest against the inhumanity of the Age in general and Carnivorism in particular. By perusing them, young men or women who wish to qualify themselves to take a prominent part in the work of the Food Reformation, may obtain the requisite knowledge and also much inspiration for altruistic service. The volumes for 1901 are already sold out but those of 1898, 1899, and 1900 can still be supplied.

A considerable number of useful Vegetarian Recipes, and also Dietetic Information will be found in them. Price Three Shillings. Post Paid.

HUMANE LITERATURE.

Secretaries of Vegetarian Societies and Workers for the Food-Reform Cause are invited to obtain and circulate the Official Journal, the Pamphlets, and the Leaflets published by The Order of the Golden Age, as a most efficient means of propaganda. Large numbers of converts to the humane principles which underlie the Food Reformation have been made through perusal of these publications, and as they are sold at a lower price than the cost of printing (in order to secure a large circulation) they constitute a most economical type of 'literary ammunition.' They can be used either for sale or distribution.

THE "HERALD OF THE GOLDEN AGE"

Is published on the 1st of each month, and may be ordered of any Newsagent, or at any Railway Bookstall, or it can be obtained direct from The MANAGER PAIGNTON, ENGLAND, for 1 6 per annum. Suitable Articles, Poems, and News, will always be welcome.

LONDON PUBLISHERS:—

W. R. RUSSELL & Co., Ltd., 5a, Paternoster Row, E.C.

THE HERALD OF THE GOLDEN AGE

"Thy Will be Done on Earth."

THE OFFICIAL JOURNAL OF THE ORDER OF THE GOLDEN AGE.

Founded to proclaim a Message of Peace and Happiness, Health and Purity, Life and Power.

Vol. 7. No. 2. Entered at Stationers' Hall. February, 1902. Published Monthly. ONE PENNY

Realization.

Realization of our ideals amidst [illegible] present environment, is the hardest thing in the world.

But [illegible] is the extreme [illegible] most [illegible] ing [illegible] what we want to be. [illegible] we are [illegible] flie [illegible] halt [illegible] the 'grub' [illegible] wing [illegible] fully grown [illegible] all untried. We endeavour [illegible] above [illegible] ditions [illegible] tion, to soar to that higher plane of experience which we instinctively know to be our real heritage, only to fall back again and again, baffled, disappointed, and sometimes hopeless.

Yet we need not despair. For the evolution of the divine from the human—the 'spiritual' being from the 'animal' being—is the greatest of all the natural transformations of which we have cognizance. We should expect prolonged travail and pain to precede such a birth as this.

In due time we shall rise to fall no more; we shall manifest, or clothe in material form, that conception of transcendent manhood and womanhood, which, by the faculty of imagination, we have created in our inmost mind. By perseverance and dauntless faith, by yielding ourselves to the influx of the Spirit and to its transforming power, [illegible] mysterious. One of whose overshadowing presences, [illegible] and help we all at times are conscious, Realization will ultimately come to pass—we shall overcome, and fulfil our destiny.

The same truth holds good concerning what we will do. No lofty conception of our life-work, no practical ideal, no plan for the world's amelioration and enfranchisement will remain permanently unfulfilled and fruitless. Though [illegible] may be sown in tears and discouragement, though [illegible] may be [illegible] by untimely frost and blasting east wind, yet the time of ingathering and garnering will at length come. And if the soul's quest and aspiration does not result in Realization during this present life, there are other lives to follow. In this great fact may be found reasonable ground for hope by every disappointed and [illegible] man.

The Gospel of Reincarnation, which is scientific, scriptural and in [illegible] with sound reason, would bring new joy and aspiration to millions who at present regard the present and the future with [illegible] despair or apathetic hopelessness.

Those who have missed earth's chiefest joys find but little comfort in the thought of [illegible] bliss in some immaterial Heaven. And they also find it difficult to understand why it has been bestowed [illegible] and only life in this world—the real and tangible [illegible] of which we can understand and intuitively [illegible] would have yielded them so little but disappointment [illegible] and vexation.

What [illegible] would be the knowledge that they will [illegible] again, in human form upon this planet, and that they may [illegible] compensation and better conditions [illegible] by faithful fulfilment of duty to win the same for themselves.

Here is a ray of light to all who sit in darkness! The wealth of human love, the joy of victory and success, the blessing of physical health, the consciousness of spiritual emancipation and attainment, the opportunity to explore this fair world and read its secrets in the ample page of garnered knowledge, the satisfaction of seeing the triumph of Right over Wrong, may yet be yours, O ye despairing ones! Let no [illegible] dogmatist, no conventional bigot whose mind is [illegible], rob you of this hope! Cherish it until it becomes an [illegible] substance within your breast, for the truth which underlies it will enable you to solve the problem of existence, and account for the otherwise inexplicable phenomena around you!

If our personal, social, and altruistic ideals could be *easily* realized we should lose the advantages that come to us from faithful and persistent effort. Vigorous manhood is the result of sturdy toil. And most important factors in character building are perseverance in face of difficulty, achievement in spite of adverse circumstances, and dearly-bought triumph over human weakness and disability.

An effort after Realization is well worth the making even if it [illegible]. It tends to [illegible] up the sinews of the soul, [illegible] to energise the spirit.

[illegible]

But when the apparently impossible has been attained, when the long struggle is ended, the man or woman who has conquered, is conscious of a new dignity and strength, hitherto undreamt of. The sense of having accomplished a great work, whether in the world without, or the world within, brings a sense of kinship with the gods. Those who have 'achieved' know henceforth that they are not of common clay, that it is their high privilege to participate in the great work of moulding human destiny and of shaping the world's future

How blessed then are they who labour for the upliftment and humanizing of mankind, who aspire to win their way to the spiritual and transcendent life—the life of ministry. No loftier ideals could be formed than these, no work of greater beneficence could be undertaken. For when man becomes humane, when the materialistic and egotistic spirit gives place to the Christ-spirit, the human and the sub-human worlds will alike be transformed.

And as all power in Heaven and Earth is pledged for the support of those who seek first the Kingdom of God, and all 'other things' that are good are promised to them in consequence ultimate fruition to seed-sowing such as this is assured. Realization may be delayed, but at last it must come.

We need not condemn ourselves too harshly because we have failed, as yet, to attain our individual ideals. We know only too well how we have yearned and striven after high achievement, and how in the silence we have mourned defeat. And God knows it too! And being conscious that we *want to be* other than we *are*, we feel, intuitively, that in the eyes of the Omniscient Father there is no look of condemnation; the inner voice speaks to us of changeless Faith, Hope, and Love—in us, and for us, and toward us. And this sustains our courage and saves us from giving up in despair.

Nor may we condemn others. For we know not the weight of the physical burden which they have inherited, nor the force of adverse circumstance against which they have to fight. Freely *we* have received; and freely must we give *to them*, the very same Faith and Hope and Love which have been our own salvation hitherto.

In such ministry as this there is a magic power that the world does not yet apprehend, but which men will some day understand. It will transform the weak and make them strong, it will refresh as with gentle rain the barren heart and cause it to bring forth the fruits of the Spirit and the flowers of paradise.

No electric battery has such potency as an union of spiritual men and women who are banded together to uplift and encourage some weak brother or sister, by their faith, sympathy, and hopeful confidence. The vibrations created by such a battery of human hearts will awaken responsive faith and renewed effort, and make possible that resolute and hopeful mental attitude which precedes victory and upon which victory depends.

By divine optimism such as this, are great ideals conceived, and by the same magic alchemy they can be transmuted into actual realities and accomplished facts. The psychic laws of mental suggestion can thus be utilized for the transformation of mankind—telepathy affording the medium of communication, and faith supplying the requisite motive power.

Let us by all means have an union of all who love, on behalf of all who suffer. But let us also have an union of all who *believe* in the great possibilities that lie involved in human nature and in the glorious future that awaits us and the world in which we live.

Thus may many, who are as yet in darkness and without hope, be enabled to take up life's burden with fresh courage; thus may the paralysis of pessimism be removed from our midst. And Realization, both of our individual aspirations and of our collective ideals, shall by the same means become possible

Sidney H. Beard.

A Sanctified Body.

By General Booth.

My Dear Comrades,

You will remember that last week I wrote you concerning the great value of your health, your responsibility for its preservation, and the manner in which that duty should be discharged. I said then:—

1. That it was the duty of every Soldier to regard his body as belonging to God, He being its maker, its Preserver, and Redeemer.

2. That, being the Property of God, every Soldier should present his body to Him to possess and use for His Glory.

3. That, belonging to God, every Soldier should sanctify his body by separating and keeping it separate from everything that is unclean or likely to injure it.

This week I want to show you more particularly what the sanctification of the body means, or rather how it may be carried out.

1. *A man who has sanctified his body will not put into it such injurious poisonous things as Intoxicating Drinks of any character, or in any quantity.* He won't do this, not only because he is a Soldier of Salvation, but because he won't defile his body with such accursed things, or run the risk of creating an appetite which might make him a slave of the poisonous liquor, and so lead him to a drunkard's grave, or make him an example likely to involve others in the same deadly fate.

2. *A man who has sanctified his body will be very unlikely to put into it Tobacco in any form, Opiates of any description, or any other evil things of the same class.*

3. *The man who truly sanctifies his body will, so far as he has the opportunity, eat wholesome, nourishing food.* He must judge of this for himself. Some things that are good for one man will be bad for another. "One man's food," says the old adage, "is another man's poison."

Many of those who have studied the question, and who have had much experience on the subject, say that animal food of every description is not only unnecessary to the well-being of the body, but positively injurious to it. They say that the flesh of animals inflames the blood, excites the passions, breeds disease, enervates the whole system, and very often shortens life.

These abstainers from Butcher's meat say, "Look at us: we have better health, have less weariness and headaches, and can do more work and do it easier than we could when we were flesh-eaters." I don't say that this would be so with everyone, but I do think that the experience of these people is worth considering, and that their simple plan of living is worth experimenting upon. Some of the strongest, healthiest, wisest, and longest-lived people the world has known, have supported themselves, like Daniel and his companions, simply on grains, and fruit, and milk. I have abstained from all flesh meat for nearly four years, at different periods of my life, and rather than being weaker or worse for it, have been stronger and better.

It is a great mercy, for which we cannot be too thankful, that the most wholesome and strengthening foods are the most easily obtained and the least costly. No diet can be more nourishing than good bread, oatmeal, rye, milk, cheese, vegetables, and fruit. Milk alone contains all the properties necessary to build up and sustain the human frame in full vigour. If the different classes of foods I have named, or any of them, are within your reach in any reasonable quantity, you are all right if you never see another morsel of meat in this world—and I am quite sure you will get none in the next!

4. *To promote health you should eat carefully.* Give a reasonable time to the business. In nothing will the proverb "Make haste slowly," prove more useful, or more simple. Chew your food thoroughly. Your teeth are given you to tear it to pieces and to grind it to pulp before swallowing it. Use them for that purpose. Thousands of people ruin their digestion, and destroy their health, by being in too great a hurry to masticate their food.

Dry food, as a rule, better than wet, because it cannot be so easily swallowed until it has been properly dealt with by the teeth. Drink as little as you can [illegible] Tea, hot or cold, has always a bad effect [illegible] time or directly after meals [illegible] drink. Taken under such conditions [illegible]

5. *If you want to keep your health, eat in moderate quantities.* The most mistaken [illegible] the amount of food required for the maintenance of health and strength. Multitudes keep [illegible] two or three times every day of their lives [illegible] themselves to the grave. On [illegible] been contradicted yet—that more people [illegible] than from over-drinking.

You should eat [illegible] but what you digest, that is [illegible] more food than is necessary, you [illegible] to get rid of the surplus, [illegible] pains and depressions which [illegible]

Fasting is a useful practice [illegible] beneficial usage when [illegible] number of people who have [illegible] maladies by cutting off [illegible] usual supply of food; while [illegible] diseases from which they have suffered, [illegible] to a remarkable period. There [illegible] an Italian gentleman, who was given up to die [illegible] but who, through reducing [illegible] most limited quantity, lived to [illegible]

6. *If you would keep your health in health, eat at regular intervals.* Let the stomach get properly empty before you [illegible] further supplies into it.

7. There is, of course, any quantity [illegible] advice, but I have already [illegible] than will be acted upon. Otherwise I might say, "[illegible] *Drugs.*" They will be useful at times, but the less of them the better. Find out how much Sleep your body requires, and get it if you can—but no more. Take [illegible] and keep your body washed with pure water, as the Apostle recommends. Open your windows, [illegible] the fresh air by day and night. Keep a conscience void of offence, and trust in God for his guidance and preserving mercy every hour you live, every step you take, and in everything you do. And be sure and use the health and strength God gives you in promoting His glory, and saving the souls of men.

From the "Field Officer."

A Tired Brain.

The condition popularly known as "brain fag," "brain exhaustion," or "tired brain," is one fairly common to-day, and is used to designate a state of ill-health of which the prominent symptoms are inability for prolonged or concentrated mental work, sleeplessness, and often a preconsciousness of impending disaster; and in which there is also usually a feeling of [illegible] weakness and lassitude, together with [illegible] troubles and [illegible]

It is true that the [illegible] cause is often excessive mental strain, [illegible] the last two specially, [illegible] upon the stock of [illegible] the organic functions [illegible] being often [illegible] neglect of [illegible] It is [illegible] secondary causes [illegible] In fact, it may be truly [illegible] the vital organs perform [illegible] becomes impaired, [illegible] food and drinks, [illegible] properly digested, [illegible] to the organism, [illegible] fermentation and [illegible] absorbed into the [illegible] of the morbid [illegible] poisoned, or in [illegible] condition.

[illegible] name from [illegible] symptoms, [illegible] brain trouble, [illegible] secondary causes were [illegible] maintaining the [illegible] they form a [illegible] established, it is difficult [illegible]

[illegible] diseases we often have [illegible] the arterial system [illegible] supply blood to the brain; this condition [illegible] give rise to similar [illegible] symptoms, [illegible] are usually found to be [illegible] derived difficulties also.

[illegible] that drugs are of quite [illegible] sufferers, the advice [illegible] the words "rest" and [illegible] to their circumstances [illegible] of either and it taken [illegible] effective; it is for these more [illegible] indicate means, available [illegible] by which health can be regained and maintained. I will deal with these and [illegible] for convenience sake.

Rest. The hours of mental work, if excessive, must be shortened to a reasonable period. Mental "rest" should be

sought in "variety" of objects, rather than in complete inaction. A mind tired in one particular set of faculties finds relief in an occupation involving the use of another set. Hence the well-known recuperative effects of "hobbies," gardening, etc., on a mind tired with professional or commercial details. Try to cultivate some interests as different as possible from the usual ones.

Baths. A rapid plunge or sponge bath in water, cold or with only the chill off, should be taken on rising, followed by vigorous rubbing; not only does the shock act as a nerve tonic, but the skin is rendered healthy and its recuperative functions increased. If for any reason a bath is not available, a vigorous kneading and rubbing of the muscles with the bare hand on the bare body (always in a direction *from* the extremities *towards* the heart) for five minutes, may be used as a substitute.

Few people are aware of the vivifying influence of a "sun bath," or such an easily available and powerful therapeutic agent would become largely used. It can be most readily enjoyed, by reclining nude, on a couch placed before a convenient window; if unpleasantly hot, the heat rays can be partially intercepted by a screen or covering of *blue* gauze or veiling. The duration of the bath should be quarter of an hour to begin with, and may be increased gradually up to an hour. The head, however, should be always shaded.

Food. Oxygen is a true "food" of the highest importance, and to get a due supply deep breathing must be practised. Most people breathe with only a small portion of their available lung capacity, and suffer from inadequate supply of oxygen in consequence. A full supply is especially necessary in the conditions of which we are treating. Whilst in the reclining, or erect sitting, or standing positions, a deep, steady inspiration should be taken slowly through the nostrils, fully expanding the whole of the chest and pressing the abdominal walls downwards and outwards, followed immediately by an equally slow, steady expiration, these should be continued until a sense of fatigue is experienced in the muscles of the chest walls, which will be felt in one unused to such complete breathing, after about 8 or 10 inspirations—but a little practice will enable it to be extended to 30, 40 or 50 such inspirations. Slight dizziness may be produced at first, and some tingling sensations of the extremities, but these soon pass off.

Such deep breathing should be practised in bed immediately on retiring and on awakening in the morning, and at least once during the day; in fact, it is desirable to practise it frequently till it becomes a habit. A delightful sense of lightness and well-being will be found to result from this practice when properly executed and persevered in. I need hardly say it should be done in the purest air available, and to that end free ventilation should be secured, without draught, and the windows of the sleeping apartment should be always open. As much exercise as possible in the open air should be taken.

Food should consist mainly of—

Whole Meal Bread or biscuits. The former may with advantage be toasted.

Nuts. Walnut, almond, pine kernels and Barcelona nuts, which should be shredded in an Ida nut mill; and chestnuts, which may be steamed.

Olive Oil. Freely with salads, bread, etc. (see that it is "Olive," not Cottonseed Oil). Cream or butter may be taken, but good Olive Oil is preferable.

Fresh and Dried Fruits. The former for preference, but they must be ripe. Take of these freely.

Salads. Watercress, beetroot, lettuce, onion, etc., with abundance of oil and a little vinegar.

Tea, coffee, alcoholic liquors and flesh food should be absolutely avoided—or the former taken only much diluted and in small quantity. This diet furnishes everything that is required for the nourishment of all the tissues, and especially of the nervous tissues, and will be found to restore and promote the regular action of the bowels.

Before commencing this regime a 6 or 12 hour fast is desirable, giving the stomach time to empty itself and recuperate, and to establish a healthy appetite.

Do not eat unless hungry, and when eating see that each mouthful is thoroughly masticated and reduced to a fluid pulp before it is swallowed.

Nuts, usually considered (in error) to be difficult of digestion, will give no trouble when this is observed.

Not more than three meals daily should be taken, and of these one should be very light. They should have an interval of 5 hours between each, and the last should be taken not less than 3 hours before retiring. Fluid (water) to be taken 2 hours after a meal.

For sleeplessness, a very cold or very hot (the former preferable) foot bath immediately before retiring, and the deep breathing exercise as soon as in bed, will usually be followed by sleep. A glass of hot water or hot lemonade the last thing (in bed) will often be a valuable aid to the same end.

The adoption of, and careful perseverance in, the course sketched out above, simple as it seems, will be found to be of striking benefit in all cases of brain fag.

I may add that this paper is written to answer the question of one of the correspondents of *The Herald*, so that others beside the lady who wrote may have the opportunity of benefiting thereby.

I shall be glad to welcome further enquiries suitable for dealing with in the same way.

As a last word, I would say above all "Don't worry;" worry is the most fatal destroyer of vital energy that we know, use every effort of the will to attain and maintain a placid and hopeful mental attitude. I know this is very easy to advise and very difficult to perform; in truth it can only be completely realized when we have become "as little children" with complete trust and confidence in the love and wisdom of the Divine Father.

Robt. H. Perks, M.D., F.R.C.S.

MINISTRY.

Did we but know the truth and what we may become,
Our feet would forward press with greater speed
Along the road that leads to life and heaven.
Then let us haste to render such poor aid
As we can do to such as service need,
That, serving others, we ourselves may grow divine.

S. H. B.

THE IDEAL MAN.

Christ is the ideal man. Once, in the course of the ages, the plant of human nature seemed to bear a perfect flower of stainless purity and ineffable loveliness. The black touch of the world's sin could not befoul it. The storms that swept over it might strike it for a moment down to the black soil out of which it sprang, but it could not bemire it. It reared itself in peerless beauty, and grows to-day fair and strong in the universe of God.

Rev. F. B. Meyer, B.A.

The Sin of Cruelty.

The claim that "cruelty to animals is not as wicked as cruelty to men" is irrational, for neither cruelty, profanity, or any other sin can be modified by its infliction on animals. The sin is in the depravity of the heart, not in *the selection of victims*. God loves all His creatures and hates all cruelty—so do His children. As "the righteous man regardeth the life (comfort) of the beast," he who does not, is not righteous.

To exhort Christians to teach and practise kindness to animals, of which man is one, should be as superfluous as to exhort the sun to give them light, for *being* kind is as much the special business of a Christian as giving light is the mission of the sun. True Christianity radiates kindness as the sun radiates light, blessing everything with [illegible] Righteousness is kindness and kindness [illegible] fulfils the law and kindness is love [illegible] tation. Not until man becomes [illegible] millennium appear or "heaven dwell among [illegible]" The righteous are ever merciful.

The law of God's universe is Love. Kindness. The Creator gave man dominion over the beasts of the field and the fowls of the air, [illegible] law of kindness. On no other term [illegible] God's other creatures [illegible] Him, but to every good [illegible] bility, man's proper attitude [illegible] inevitably that of protection [illegible]

To daily accept luxuries [illegible] from the house, clothing from the [illegible] insect depredations from the [illegible] words, or even thought to protect [illegible] them from the abuse, [illegible] are copiously inflicted upon them [illegible] cruel men, is a most shameful [illegible] disregard of our obligations to [illegible]

Cruelty abounds in [illegible] creatures which [illegible] The boy wounds, [illegible] remorse. The man beats, mutilates [illegible] even vivisects his helpless friends, and [illegible] creatures for "sport!" This is [illegible]

And gentle woman appears at God's [illegible] fur and feather obtained by barbarous cruelty, [illegible] door, her docked, clipped and overcharged [illegible] wait while she meditates on self [illegible] which she refuses to bird or beast. But Christ said that "those who *are merciful* are they who will [illegible]," and James said, "he shall be judged without [illegible] hath shown no mercy."

Cruel tendencies are cultivated in children by toys of cruelty, as whips, swords, guns, etc., and by *[illegible]*. The baby torments the kitten, the child abuses the cat and the dog unreproved, and the man rules his animal friends not by kindness, as God requires, but by severity and cruelty. This is heathenism.

"I have no confidence in the religion of any man whose animals do not know him to be a Christian," said Richard Hill.

"To wantonly inflict pain upon *sentient beings* within our power is the abyss of *moral degradation*," said Ingersoll.

C. A. Hamlin.

Glimpses of Truth.

We are [illegible] to face the problems of life, not to evade them.

FELIX ADL

✣ ✣ ✣

God has but one [illegible] and it is Light, he has but one name, and it is Love.

VICTOR HUGO.

✣ ✣ ✣

To be attached to material things is to be chained; to be without attachment is to be free.

THE VEDAS.

✣ ✣ ✣

To know one's ignorance is the best part of knowledge.

LAO-TZE.

✣ ✣ ✣

Prayer is not the mere begging of favours from a reluctant God, but [illegible] of the human spirit with the [illegible] Soul of which it is a part.

W. BAYARD HALL.

✣ ✣ ✣

Prayer [illegible] only when man, a spirit being, [illegible] with Spirit and confesses its active [illegible] dwellings.

ANDREW JACKSON DAVIS.

✣ ✣ ✣

Heaven penetrates to the depths of all hearts as daybreak [illegible] darkest corners. We should strive to reflect [illegible] in complete harmony respond to [illegible]

CONFUCIUS.

✣ ✣ ✣

[illegible] the pioneer that opens the way into the [illegible] must be followed by spiritual *acting* on the part of [illegible]

LEO VIRGO.

✣ ✣ ✣

The [illegible] Fatherhood of God are no [illegible] to the emotions, for they [illegible] statements of fact in nature.

F. L. FITS.

✣ ✣ ✣

A [illegible] sense of fraternity, assists itself, appearances and [illegible] of the religious [illegible] his oneness with the One Life [illegible] spirits.

L. SELLE WILSON.

✣ ✣ ✣

D[illegible] cry, "All is good, therefore [illegible] and shall be [illegible] born of the [illegible] born of the Spirit is Spirit," [illegible]

LEO VIRGO.

✣ ✣ ✣

K[illegible] enlightenment from without; the [illegible] revealed from within. From without [illegible] but the spirit beareth within. [illegible] know not; for except [illegible] you. To him that hath it is [illegible]

HERMETIC PHILOSOPHY.

✣ ✣ ✣

F[illegible] the spirit. How shall we maintain [illegible] By living it. Faith grows with [illegible] only live it for one day, [illegible] tomorrow. Live with your [illegible] to-day, and to-morrow God [illegible] Father the more tenderly.

WILLIAM MOUNTFORD.

✣ ✣ ✣

J[illegible] all things with the clear vision of a sinless [illegible] He permitted no prejudice, custom, or claim of [illegible] authority to deflect his vision from the Eternal Truth. We talk of the lovers of Truth, but the lovers of Truth are few. We are afraid of it. It demands too great a sacrifice. Jesus really loved it. He conceived that His mission in life was to see and declare it. "For this end was I born, and for this cause came I into the world, that I should bear witness to the truth," and to this mission He was faithful to the end.

REV. L. M. POWERS.

The Outlook.

General Booth is more than a mere Army General. He is more than a mere engine driver. He is more than a great organizer

The world sees him facing the greatest crises with an iron will and undaunted courage, and they call him a religious Bismarck.

✣ ✣ ✣

AN ORATOR.

The world sees him gathering crowds that fill Exeter Hall to overflowing, and thousands turned away, and they see him holding them for days in succession by his eloquence, and they recognize that there is no Bishop on the Bench and no pastor in any other body who could do the same, and they call the general a great orator.

✣ ✣ ✣

A JUST MAN.

They see him showing no favour to his own family and filling no posts of luxury with his own kith and kin, but rather laying the heavier burden on those who are the more near and dear to him and they call him a just man.

But there is more even than that, and the present world has hardly grasped it.

✣ ✣ ✣

AN INSPIRED PROPHET.

General Booth has some of the inspiration of the old prophets, and he boldly proclaims truths which are not even understood by the ordinary teachers of religion.

Long ago, years and years ago, long before the present Fruitarian movement attained to its present dignity and influence, General Booth had laid down his wonderful Code for the Army he had foreshadowed.

✣ ✣ ✣

SPIRITUAL FEEDING.

The more I study this Code the more am I amazed at the prescience and the marvellous capacity of this great leader of men, and I read in it evidences of the divine inspiration within his heart.

The world little knows that General Booth foresaw long years ago that a real Salvation Army must not be led by gross feeding officers.

He recognized by the same prophetic inspiration that has taught all God's greatest prophets, that flesh meat may be for the men of the world, but that it may not be for the men of the Spirit.

✣ ✣ ✣

MANNA.

Manna like, he proclaimed that the Brahmins of his Army should abstain from flesh food.

Isaiah-like he was not ashamed to tell out that there should be no slaughter upon the holy mountain of his leaders' lives.

Like St. John the Divine, he foretold a coming revolution where men should be satisfied with the fruit of the twelve trees of the garden, and that their souls should be healed with the leaves of the same.

Like the rugged Moses of Holy Sinai he bade his comrades rejoice in the heavenly food of Manna and be satisfied with pure water from the living streams.

✣ ✣ ✣

EGYPTIAN HABITS.

But like Moses, he too had to deal with a people gathered out from among the slaves of Egyptian habits and soiled with the slime of an Egyptian river of cruelty, and so the spirit of the General was overweighted by the Army he had created.

The Code still went on proclaiming to his officers that they should eat no food of flesh, but should live upon that food which all the great spiritual leaders of the world have known to be best, but the Code was put upon the officers' book shelves and the ceremonial of hallelujah salutes overlaid the spiritual truth of hallelujah feeding.

✣ ✣ ✣

INDIAN FAILINGS.

To such an extent has this loss of light fallen upon the Army, that even in India, where the early pioneers were caught up to the ascetic simplicity of the Eastern saints, the later leaders have sunk below the habits of low caste villagers.

✣ ✣ ✣

FLESH FOOD FOR ORPHANS.

And further and even worse, the Salvation Army are taking orphan children whose parents have died of famine, and are giving them flesh to eat—flesh to eat, in a land where the millions of children all round them are growing up strong and lithe and supple without a trace of animal matter—giving them flesh to eat in a land where even the orphanages of the "Native princes" are conducted upon a plentiful dietary of grains and pulse and milk and butter and vegetables—giving them flesh to eat when they know that by so doing they are rendering them polluted in the sight of all their caste and their country—giving them flesh to eat, though some of their children come from high caste families to whom death is almost preferable to such a dietary—giving them flesh to eat wantonly and uselessly and against all the customs of the land in which they live!

✣ ✣ ✣

PUBLIC IGNORANCE.

I remember Mr. Fegan here in England wanted to introduce a purely non-flesh dietary into his orphan homes, and he tried it with the greatest success, so far as health and appetite were concerned, but he had to give it up solely and only because of the force of public opinion and the refusal of subscribers to believe that such a dietary was not a semi-starvation one.

✣ ✣ ✣

INDIAN KNOWLEDGE.

Here the ignorance of parents and subscribers was the sole stumbling-block to Mr. Fegan's making the most beneficent change in dietary that an orphan home has ever known, and yet in India, where not only no such obstacle exists, but where there is the deepest aversion to feeding children upon flesh, the Salvation Army is going out of its spiritual pathway to give these orphan children the broth of what are there called "abominable things."

✣ ✣ ✣

AN UNKNOWN LEAKAGE.

I am satisfied that in the immense field of his labours this leakage of truth has escaped the General's ken, and I only record it with sorrow to show the difficulties with which he has to deal in trying to raise the Army to the ideal of his original Code.

✣ ✣ ✣

SPIRITUAL AWAKENING.

But here and to-day at Headquarters there is a great spiritual quickening upon the food question. The "let alone" of the past is dying down, the materialism of his staff is yielding before the constant spiritualism of their general. The great fear of bygone years lest the work of the Army should be hindered if it were to be looked upon as in any way mixed up with Vegetarian Cranks is passing away.

✣ ✣ ✣

THE CALL OF THE GOLDEN AGE.

A new spirit of Food Reform has arisen. The Order of the Golden Age has touched a new note in life's chords, and the music evoked by a spirit hand has sent out a thrill of enthusiasm through the world—a thrill of enthusiasm at the message that it is the *individual convert* who must be inspired, and that it is not the spiritless mechanism of machinery which is of any lasting value.

✣ ✣ ✣

NO FADDISM.

This note of the rightness of a Humane Dietary, and of the wrongness of all unnecessary cruelty, and of the clogging up of the spiritual insight of the conscious carnivore, has raised

Food Reform from the platform of any possible faddism, or crankism, to the great platform of Spiritual Reform.

✣ ✣ ✣

THE WAKING ARMY.

And here the Salvation Army can at once join hands, and to-day the General speaks out again once more to his staff in words which [illegible] can understand, and which, if they mean anything at [illegible] that the [illegible] is leavening the Army and that the days of [illegible] darkness are doomed.

✣ ✣ ✣

ASCETIC LEADERS.

There is a new era before the Army [illegible] which no other Church [illegible] late, for there [illegible] England to lay [illegible] of officers pledged to asceticism, pledged [illegible] to a spiritual dietary.

If the Army follows the spirit of its great leader [illegible] will become channels for greater power [illegible] was possible.

✣ ✣ ✣

THE GENERAL'S CALL.

Not only has General [illegible] fied Body," [illegible] found a [illegible] editor of *The Local Office*, [illegible] Drinking to the glory of God," [illegible] throughout the length and breadth [illegible] up to put into practice the ideal [illegible]

✣ ✣ ✣

THE O.G.A. COUNCIL.

At the Executive Meeting [illegible] tive Council [illegible] London in January, Dr. [illegible] was elected a Member [illegible] The Directorate of our Society will [illegible] his advice and co-operation.

Dr. Oldfield, who had just returned [illegible] resigned his seat upon the Council [illegible] the year 1902. The Council [illegible] position to offer him [illegible]

Meanwhile, Dr. Oldfield, who [illegible] interest in the work of The Order, [illegible] his present circumstances [illegible] the same.

✣ ✣ ✣

THE SEVENTH YEAR.

The [illegible] the Order [illegible] has been ploughing deep and [illegible] and now the wheat has revived to the [illegible] fruitage.

Because the Order avoids building up [illegible] factories and refuses to create [illegible] makes a loud hum, the world hardly [illegible] what a great and secret influence has been [illegible] these six long years.

To those who can read realities, to those [illegible] measure the power of God by numerals [illegible] use a yardstick of statistics to gauge the [illegible] changes there is ample evidence that the Order [illegible] Age has given a new and permanent basis [illegible] Reform.

✣ ✣ ✣

THE PAST AND THE PRESENT.

Seven years ago [illegible] Vegetarians [illegible] economic reasons, [illegible] and upon a [illegible] *moral* aspect of the question [illegible] basis for extensive adoption [illegible] dietary.

To-day men and women are [illegible] increasing extent upon the [illegible] important thing in the world [illegible] goodness are antagonistic, and that [illegible] keep looking round and looking up to [illegible] the suffering we are inflicting upon others.

SUFFERING BEGETS SUFFERING

We know that suffering inflicted means suffering to be endured, by the race and by the individual.

We know when that meat eating means [illegible] and suffering.

We know that the [illegible] joy to humanity [illegible] when man has looked in the glass and [illegible] every pain he wantonly inflicts upon weaker [illegible] upon himself.

[illegible] Vegetarianism is largely [illegible] arguments of Vegetarianism, and for the change in thought it is The Order of the Golden Age that [illegible] and has taught.

✣ ✣ ✣

ENTHUSIASM.

The seventh year is upon us and every member of The Order may well gird up his loins in the joy of greater work to be [illegible] The enthusiasm [illegible] truth is needed. The en[illegible] heart.

✣ ✣ ✣

NO "DEAD HEADS."

No "dead heads" are wanted in the Order. It [illegible] only [illegible] earth [illegible] It [illegible] in art which is [illegible] they have moved [illegible] of life within them.

[illegible] Order unless [illegible]

[illegible] of the Order unless they [illegible] by one of the greatest [illegible] and [illegible] have [illegible] to the [illegible]

✣ ✣ ✣

A NEW PROVINCIAL COUNCILLOR.

[illegible] the Order has shown its [illegible] the great work done in [illegible] Mr. Lal Shah's [illegible] by [illegible] Provincial Council [illegible] Singapore, and the [illegible] Council [illegible] been [illegible] the Council looks toward with [illegible] hope [illegible] the East [illegible] and [illegible] the West.

✣ ✣ ✣

VACANT SEATS.

[illegible] in England, Scotland, [illegible] be filled in, in those [illegible] the higher tank, [illegible] The quarter [illegible] of [illegible] seventh year [illegible] Council [illegible] every [illegible]

✣ ✣ ✣

TOO OLD TO LEAD.

[illegible] the following quaint [illegible] "Too old to lead," we hope that [illegible] will still [illegible] and [illegible] will [illegible]

✣ ✣ ✣

BODY LINKED TO SOUL.

[illegible] Paraguay comes a great [illegible] It is the story of one who began [illegible] and a higher truth by the way.

These testimonies come in by every mail in one form or another and show how the leaven is working the whole world over.

Mrs. Agnes Adamson writes:—

"It is some months since we took our stand against flesh-eating, we gave it up for several reasons, first and foremost from a humanitarian point of view, and also because of the warm climate and the general unhealthiness caused by a meat diet.

Pea nuts, maize, rice, a large variety of beans, sweet potatoes, jams, the far-famed manioc root, bananas, oranges, pawpaws, etc., grow in abundance here and seem the best food in this warm climate.

We have long studied the question of Food Reform, and the necessity of a bloodless diet, before the spiritual side of advancement could be taken up.

We found it was impossible to attain to a higher mental state whilst we were abettors in the slaying of animals for food. None of us ever ail or feel a pain."

✣ ✣ ✣

AWAKE!

This issue will fall into the hands of a thousand persons who have never done a stroke of work for the Order, who have never even written me a letter to ask what they *can* do!

As they have, never written to *me*, I send this message to *them*:

"Awake and work, for the day is at hand. The maker up of the books will be passing soon, and the toll of each one will be demanded of him according to his light and his talent."

What is *your* light and what is *your* talent?

✣ ✣ ✣

STRANGERS NOW.

This issue will fall into the hands of a thousand new people who know nothing yet of Food Reform or of the ideals of The Order.

I send them a message:—

Read this number of the "Herald" carefully through. Do not be offended by any thoughts in it which are new or strange to you. If they strike you, think over them again, and if you feel that they are too deep for you, write to me, and I or one of my colleagues will try and help you. "The Order of the Golden Age, Paignton, England," will be sufficient address.

✣ ✣ ✣

A BETTER MAN.

Yes, Mr. Hopkins, I am glad to hear your views and to entirely endorse them. It is quite a wonder to us who have lived in our paradise so long how people *can* go on eating dead things when they *needn't*!

Mr Hopkins writes:—

"Speaking for myself after about two years of a bloodless dietary, the great benefits I have derived are more than I can give expression to, and I am truly grateful that I ever became a member of the Fruit and Vegetable system of living, for in every possible way I feel a better, brighter, and happier man. Would that our fellow men could be made to see how degrading the eating of any kind of animal food is."

✣ ✣ ✣

WANTED "SOMETHING SOLID."

Mr. T. Taylor suffered some of the sad experiences of the beginner.

He felt a lack of "something solid" at first, but like a brave man who knows what is right and intends to try hard to attain it, he didn't give up when his stomach craved for the old food, but held grimly on.

By the way, those who find any difficulties in beginning should not hesitate to write for advice, or they may buy a copy of the Guide Book (1s. 0d. post free) and thus avoid the blunders of those who work out their way alone.

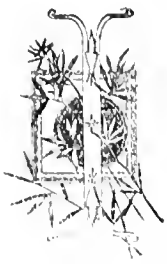
Mr. Taylor writes:—

"Like many other 'sudden converts' at first when giving up animal food altogether, I experienced the usual feeling for 'something more solid,' which of course meant meat. However, I tried again, giving up meat for supper, then on alternate days, and at last took it on Sundays only. At this stage a singular thing occurred. I was suffering from an internal complaint at the time, and I noticed it was always worse on Mondays (the day after the Sunday meat) than on any other day, so I decided to give up the meat altogether and since that time, now two years ago, I have been a total abstainer from it. I am glad to say that four months later my wife also followed my example and her health has been much better since. From a financial point of view we have been equally benefited.

P.S.—I omitted to say that the amount of our doctor's bill is about equivalent to that of our butcher's bill, viz., £0 0s. 0d. per annum."

P. D.

A Dock Labourer's Experience.



I wish briefly to describe my experience of the "better way" in diet. Like most children I was born with a decided loathing of flesh food. I brought over with me also will power strong enough, as I grew, to enable me to nearly follow my own inclination as to abstinence from flesh. This antipathy to gross feeding I retained and practised almost continually whilst I remained with my parents.

During all these years I knew nothing of any principles being involved—at least intellectually. It had been intuition or the memory of experience gained in former lives that had kept me near the idea until this time. Hearing as years went by conversation among my elders concerning the necessity of eating meat, it set my mind working, it stimulated my memory, and I began to reason thus:—I have never eaten much flesh yet I am well in health. I'll abstain altogether.

I did so and for a full year lived entirely on fruit, nuts, and a few eggs, without flesh, fish, fowl, bread, or cereals. This period embraced a very severe winter with heavy London fogs. I was working as a labourer, and maintained a splendid condition of health, strength and spirits.

After this, domestic pressure caused me to waver somewhat, and it has done so on two occasions for about a month, during which time I ate flesh, maybe three times a week. I am ashamed to confess my weakness, yet my confession, and ultimate mastery of it, and of my circumstances, may help others. But I am sure no one will argue that I maintained my strength upon that half to three-quarters of a pound of flesh per week.

My own inherent tendencies again asserted themselves, however, and made my physical self ashamed. Till this time my reason for living without flesh was chiefly that there was a danger of contracting serious disease. It was reserved for *The Herald of the Golden Age* to break through my mental darkness and let the light that was within shine through and so illumine my intellect so as to cause me to decide to act in obedience to my better, spiritual, nature in the cause of Purity and Truth.

The Light I speak of as being *within*, is within all of us, although cramped and obscured. Many people make the mistake of looking away and outside of themselves for Light. Look within, my Brothers and Sisters, and you shall see and be guided: let the still small voice speak, and be always ready to obey. Through *The Herald of the Golden Age* our teachers assisted me to overcome the limitations of the senses; I thank them and record my thanks in this resolve:—That never, while Life shall last, will I partake of the flesh of animal, fish, or bird.

But, while Nature is so bountiful, there is no fear of our supply failing to meet our daily needs.

Go on, brave souls! the few wise and true in this generation will mean a multitude in the next!

There is a work for us all to do, in whatever walk of life we are in. My own, as a manual labourer, is to show by pen, voice and example, that strength of body, brain and mind can be easily maintained upon a bloodless diet. Others will proclaim the higher things, the ethical and moral, because they are in closer touch with those most ready to receive such Truth. Let us fight on against any odds or inconvenience. Family obligations (wrongly so-called) blinded me for a brief time, but when the Light dawned I saw that I was wronging my family by pandering to such an evil custom. Let there be no wavering after we once see the Path; let us go straight on. The demon of Self must not only be scotched but killed, and thus may we hasten the coming of Peace on Earth and Goodwill to all that breathes.

Henry G. Smith.

Fixed Stars.

Follow yon star that lights
A desert pathway, yours or mine
Forward, till you see the highest
Human Nature is Divine.
Tennyson

Why are we not enthusiastic and proud of our mode of living? Flesh-eaters are always bragging and boasting of the nutrition contained in beef and of the delightful aroma of fried pig.

Men with red faces and large dimensions are loud-voiced in season and out of season about the good old beef and beer and about the value of the [illegible], deep [illegible] and [illegible] swearing old squires, while the gentle Fruit Reformer sits humbly in the background and almost apologises for the "trouble" he is giving, in living as Nature and as Nature God would have him live.

It is time that we stood firmly on our feet and dragged the halting lame-legged apology behind us.

If we are right, let us be willing to stand up for our convictions and to own up to our creed.

The man who eat[illegible] breakfast [illegible] is not ashamed of *his* food, even though they [illegible] lower in the scale of life's practice than the Mo[illegible], the Hindu or the Jew. Why, then, in the name of [illegible] beautiful, should we hesitate to acknowledge [illegible] off fruit and milk and honey and all the dainties [illegible] field and garden and greenhouse?

The woman who makes chicken [illegible] the fowl she has tended and cared for, is proud of her accomplishment, and the lady who [illegible] down [illegible] muscles of the over-fed [illegible] and takes [illegible] her sick mother, proclaims [illegible] that week [illegible] visitor!

Why, then, do we sit silent [illegible] and hardly dare to confess to our neighbours [illegible] groaning for our luxuries, and no [illegible] face of heaven for our pleasure?

The meat eater is not ashamed of [illegible] meat [illegible]. Why then is the Aristophagist ashamed of his Aristophagy?

Neighbours, it is true, look upon [illegible] society, it is true, condemns it as a [illegible] the smile of pity and the inconvenience of hospitality, we prefer to sit silently half ashamed of the truth we know.

But have we not yet learned the lesson of the eternal heaven?

No star hides its light and no consecration covers the glory of its face.

If upon us the sacred spark has fallen, we [illegible] put no bushel measure of shamefacedness [illegible] alight, for fear lest neighbours passing by should think [illegible] upon our glory.

If the meat eater glories in his darkness and is proudly pleased of his ignorance, how much the more should we lift up our hearts and rejoice with an exceeding joy that upon us a light has shined and that unto us a further step of knowledge has been revealed!

The lesson of the stars is [illegible]. What we have only gathered is ours done. It was given to us as a trust, and as a [illegible] we use it.

So long as a star lives, it proclaims [illegible] woods. As the brightness of the beauty that has been given to it, the dread [illegible] stars in their steadfast and [illegible] giving, to [illegible] confession of our principles to all who [illegible] as the basis of the truth that is within us.

Many a weary mariner, many a storm-tossed sailor, many a lost traveller has looked up to the ever present light of the great fixed stars and has regained his hope, and his courage, the and his pathway. [illegible]

Who then are we, that we dare to hide our lamp or to be ashamed of the flame that is burning upon our hearts altar?

Many a time has my soul been gladdened when I have seen a fruitful head of grain, a site full of humane ideals and followed by deeds of mercy—and I have found that the seed [illegible] which I sowed at [illegible] life and its dawning [illegible] some small light that I had given, to some [illegible] answer to an earnest question, some long ago act of [illegible] to my faith, some forgotten faithfulness [illegible] stress.

[illegible] I have [illegible] give [illegible] and courage again to tell out to all and every that [illegible] to those who are proud of their flag, and the [illegible] to those who are ready to die rather than to [illegible].

Many [illegible] with whom we want nothing of will come [illegible] the influence of our life. Many a doubting [illegible] face and name [illegible] unknown to us will [illegible] under our spell, and in the day of doubt will [illegible] guidance.

[illegible] we give them darkness instead of light, [illegible] be upon us if we be found shaking our faces [illegible] the need for us to show our forehead as the [illegible] us.

[illegible] say that we must go out into the world of [illegible] work and attack the social habits of [illegible] I say that there is no one who [illegible] and none who [illegible] the truth which he knows to be the right.

[illegible] revealed to us that butchery is unnecessary, [illegible] as cruelty is wrong. We know then that we are right in abstaining from the dead bodies of the [illegible] from the disease which [illegible] make inside the sad sorrows of which they have been obtained.

It has been revealed to us that though we may stop our ear with wax and close our eye with clay so that we may not hear the moans of the dying beasts nor see their [illegible] pleading for mercy, it has been revealed to us, I say, that whether we hear or whether we do not hear, the terrible cry goes up to God day and night from a creation groaning in the pain of man's oppression, for man's luxurious pleasure.

This truth has entered our hearts and [illegible] in letters of fire into our souls, and, *therefore*, we abstain from the murdered flesh that hawkers hide away through our streets, and, *therefore*, we and we do not [illegible] for [illegible] and [illegible] to enter with [illegible] the [illegible].

Shall we then be ashamed of the revelation that is [illegible], or shall we hesitate to [illegible] when the truth is required of us?

There is [illegible] a faith that we love and our humanitarianism is indeed a creed of such surpassing gentleness that we fain *must* love it.

Thes
another
world
gave
point
unbe
the
ab

dust then be ready and willing at all times to confess
eny not that we belong to the cult of the Fruitarian.
Mr: t we neither will, nor can, participate in the dishes of
"It'rnivore.

Peter Davidson.

THROUGH NATURE TO GOD.

Mother Nature, well-beloved, I have heard thy gentle call,
In the stillness of the midnight, when the moon shone over all;
In the murmur of the breezes, in the subtle, vague perfume:
In the myriad sounds of summer, in the budding and the bloom.

Faint and far thy voice was calling, and at first I heeded not,
For the world was ever in my ears and would not be forgot.
Then I sought to catch thy music, but, though swift my thought had sped,
As I reached and seemed to grasp it—lo! the winged sprite had fled.

Yet there came a day when, gazing on the blue and sparkling sea,
All thy music seemed to fill me and enfold me tenderly,
All my longing was rewarded and I promised thee my love,
While the heavens in benediction leaned and brooded from above.

Mother Nature, thine my heart is, yet the world is very near,
And its loud, insistent clamour, falls unceasing on my ear.
There is work to do; and ever, when I long to fly to thee,
Hearts that need my help are calling, and sad faces I must see.

Oh, I fain would keep the vision that I saw so long ago;
Keep the quiet of the woodland and the morning's tender glow;
Keep the perfume of the pine trees, where the summer breezes play,
And the rhythm of that still music which was in my heart that day.

Thou hast taught me, Mother Nature, things the world can never know,
Through thy beauty God's great presence is revealed to man below.
Slow—as we can bear the teaching—open wide the golden gates
To an inner, secret kingdom, where the heavenly vision waits.

Mother Nature, hold me closer; let my heart beat close to thine;
For the strength of thy calm presence yields more stimulus than wine!
Let me drink thine inspiration: let the portals swing apart!
The Great Peace I am approaching, let its stillness fill my heart!

Harriet B. Bradbury.

Love.

Love will make the selfish unselfish; the false, true; the poor, rich; the miserable, happy; and finally, it will bring all living things into Heavenly Harmony! Follow after Love. Love never faileth! The Spiritual sun shines by night as well as by day. Each soul is a Divine organ which needs but the touch of Love to evoke the beauty and fulness of its notes; and when all shall love, the discordant notes of the world will develop into the sweet notes of Celestial Harmony, and the selfish, mortal existence will give place to eternal, conscious, glorious Life.

"The World's Advance Thought."

A Sermon in the Woods.

It was June. It was Sunday evening:—just the time when many people were sitting in church, and when others were "taking their walks abroad." We, who must plead guilty to belonging to this later class, decided to forego church and take a walk instead.

We leave the dust of the high road behind us and wander through fields until we come to a lake. The surface of the water is half hidden by reeds, rushes, and lush grasses which grow out as far from the margins as they can find root and yet get their heads above water. A few water lilies float on the surface, their broad recumbent leaves recalling wondrous tales of fairyland, the chosen spots where water-babies, and similar small folk, were wont to disport themselves. One end of the lake ends in a bog, a narrow part of which has to be crossed. Its bosom quivers and quakes under every footstep, and gives one the sensation of walking on the back of some huge live animal. Moss, the greenest of greens, and in unending variety of tint, grows from it as thickly as feathers on a bird's breast. Patches of cotton-grass—the whitest of feathery down imaginable—spring up here and there. Sundew, the flycatcher plant, abounds, trapping the unwary fly by the gratuitous offer of sweetest honey, and, its legs once fast in the sticky compound, proceeding leisurely to enwrap the credulous insect in the folds of its leaf—a treacherous act.

Leaving the low ground and climbing a fir crowned hill, just as the stems of the pines are glowing with the reflected light of the sinking sun, "like glowing embers in the fire," we sit awhile. The air is filled with a subtle fragrance, a mingling of half-decayed pine needles and bracken. The only direct evidence of human life here is a half-trodden pathway and a few faggots of brushwood piled up to dry for winter's use, and Nature fearlessly asserts herself—there is no competition. (We two are far too unobtrusive and insignificant to merit consideration). As soon as the echoes which our footsteps awakened have died down, and silence is restored, a squirrel, till now hidden in the greenery of an oak, peeps out, and finding the coast clear, jerks himself down the trunk in a spasmodic way and commences a diligent search for his supper under the shadow of the bracken. Soon, a second squirrel joins the first one and dodges around the tree-stems, intent on a like quest. After a while some dainty is discovered and "puckie" sits up on his haunches, holding his prize in his two little hands and getting to work with his chisel-edged teeth, his tail, meanwhile, curled tightly over his back.

A green woodpecker laughs in a joyous, reckless, devil-may-care sort of fashion, and scours the tree trunks in search of insect life with which to satisfy the nestlings buried a foot deep in some neighbouring tree-bole. A turtle dove coos in the distance, and the cry of a peewit comes up

from the marsh. Ah! I am forgetting, there is another trace of the human—and a painful one too. On the lower branch of a tree hang, suspended by lengths of string, four inanimate forms which, once, were sentient and beautiful. Three jays with the brilliant cobalt-blue of their wing coverts shining in the light of the setting sun; the fourth, a raven-black crow, severe and impressive looking, even in death. The four forms hang there, gently swaying from time to time, as the evening breeze catches them, reminding one of the time when,

> "At the cross roads,
> with ponderous limb outstretched, the gallows-tree
> sways the stark forms of evil-doers."

But what is the crime of which these four were found guilty and convicted to be hanged? Interference with what man imagines to be his *rights*—not interference with God's rights—they have in no ways transgressed against the laws of God. Man has set himself up as their judge, and from their birth they are doomed. Individually they get no trial, the fact of their belonging to the crime species is sufficient evidence of their guilt, and every member of the family has to suffer the death penalty for following out the scheme of life which Nature has ordained for them.

Leaving the shelter of the fir tree, we wander on to the low ground, half heath, half marsh, and rank with mosses and lichens which tell one only too plainly that in winter time there will be little short of a morass here.

On a small sandy mound, raised a few inches from the surrounding flat and wreathed in a tangle of heather, is an insignificant looking ball of brown which gradually resolves itself into a bird, and on still closer examination a partridge. It is not sitting on a nest, for its feet do not actually touch the ground; neither is it [illegible] discovery, for it lead is raised, and [illegible] more secure hiding place in the adjacent heather. We take a step nearer, there is a whirr of wings, and the bird drops again at a few feet distance. We [illegible] the ground on which it was sitting [illegible] mysterious way, and ten to one [illegible] away in ten to a dozen different directions [illegible] themselves with the golden [illegible] heather affords and are quickly lost to sight. [illegible] remain for a few seconds, looking around them in a startled manner, ere they too dash away to seek a safer retreat. One of them is caught for a moment and [illegible] which reveals the fact that a few short [illegible] chick was safely imprisoned in an [illegible] unpleasant feeling to realise that the [illegible] dread the near presence of man. It made [illegible] my kind that this should be so; it makes [illegible] myself when I remember the murders of the [illegible] helpless, helpless creatures which I have done to death. When one glances at it in cold blood [illegible] cruel thing to murder so palpably defenceless [illegible] this; and all for what? To gratify an unnatural desire to "kill something." But this is a mere digression; the partridge had collected her brood for the night, and had selected with greatest care the best place available for the purpose. She had drawn them well away from the hedges and barks—for hedges and barks harbour rats, stoats and other enemies; for the sake of warmth. She had [illegible] as high a spot as was to be found, out of the mists which [illegible] rise from the marshes.

It is "the time of long shadows," when everything looks at its best, and the darker recesses of the woods gather a mystery which serves to intensify their interest.

We pass from the heath once more into the woods. As we near the outskirts, rabbits begin to scamper away from us to seek their holes and fastnesses—another instance of the dread which man everywhere instils.

> "But man, the wildest beast of prey,
> Wears Christ's semblance to betray;
> His strength against the weak employs,
> And while he shields, pulls down and destroys."

Again I shudder, a despicable feeling rises in me as the little creatures dart from my path. Was it for this I came into existence? Is this my metier in life? To instil fear, hatred, and dread into the hearts of all these children of Nature? Then indeed were it better I had never been born.

In the woods a hushed stillness; the cry of the peewit sounds fainter and further away; the hum of myriad insects has ceased, for they too revel in sunlight, and as the shadows deepen, seek a resting place in the crannies of tree trunks. Mark, a night-jar vibrates as it sits lengthwise on the bough of a tree.

> "The long shadows of surrounding trees,
> The drowsy hum of insects, and the breeze
> [illegible]"

In the wood, it is already night, and we draw our breath softly, trying to adapt ourselves to our environment. Suddenly a wild shriek breaks the silence. It is a cry of pain and despair. There can be no doubt as to its author; nothing but a rabbit in dire distress can make this pitiful wail. The cause? Maybe a stoat has it held by the neck and is sucking its life blood, or it may be [illegible], but why [illegible]? Let us investigate; rack the our brains for the cause will not stop the sufferer. A few steps further and there, in a [illegible] is a small grey form. At first, in the [illegible], it might pass for a tone [illegible], and we see it is a little bundle of misery. Silent now, its little body heaving with the [illegible] breath, its fur ruffled up with [illegible] fear [illegible]. It is a rabbit, greater grown, and its [illegible] paw of a rabbit trap. As I stoop [illegible] and try to wrench the leg out [illegible] teeth of the trap. I dread of looking on [illegible] as an enemy, and pleads with [illegible] eye for mercy.

[illegible] by this trap, [illegible] be taxed [illegible] of the rex and the [illegible]. As for ourselves, we have [illegible] but we have hardly missed our sermon." [illegible] walk; God has spoken to [illegible] spoken words; it is our [illegible] missed the message [illegible]

[illegible] with one hand, and [illegible] the jaws full [illegible] broken [illegible] leg; free, [illegible] life [illegible] enlightenment on more [illegible] knowledge of [illegible] the tree which [illegible] caught [illegible]

Hermann Lea.

"Eating and Drinking to the Glory of God."

I had a letter from a Corps Cadet the other day in which she told me that she had not tasted any meat or fish since the Chief of Staff's Camp last Whitsun, and that she had no desire at all for it now.

Perhaps there are others who have remembered the Chief's good advice and acted upon it. If so, the Editor would be very pleased to hear from them. But many of our readers have never been to a Camp, and perhaps have never even given a serious thought to the subject of "Eating and drinking to the glory of God."

And yet this is *the* thing that is specially mentioned by Paul in that verse in 1 Cor. x., 31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

We Salvationists understand what it means to *dress* to the glory of God—putting aside the showy clothes which only tell of desire for admiration, and wearing neat, sensible uniform.

We understand *talking* for His glory—dropping the old "vain conversation," and praying that "the words of our lips may be acceptable in His sight."

And in many other things amongst the "whatsoever we do," we believe that God is indeed glorified.

Shall we not then, also, begin to enquire how we can eat and drink to this end?

If my body is the Temple of the Holy Ghost, should I not reverence it? Yes, indeed; and this reverence should not only control the thorough washing and wise clothing of my body, and giving it plenty of fresh air and exercise, but also the way in which I feed it.

What food did God plan for his masterpiece of creation, when he put Adam in beautiful Eden, where sin and death were unknown? He said. "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

You will notice that wherever the Bible writers used the word "meat" they meant "food." What we now call meat is always, in the Bible, plainly called *flesh*. People have altered its name because they do not like to be reminded that when they take meat they are eating *part of a dead body*. Dead things should be buried, not eaten.

So you see, before sin came into the world there was no death; the animals knew no pain or fear. They were happy, and Adam was their kind master, and while they fed on the grass and green herbs, he found all his needs supplied by the fruit and corn, and—God was glorified.

Things have sadly changed since that day, and we have grown so accustomed to seeing flesh hanging in the butchers' shops, and coming into our homes, and appearing on our tables, that we never think about all the agony and terror which the poor animals have to endure; we never consider what a dreadful trade the butcher's is, nor ask ourselves how we should like to spend our days among blood or death, and see before our eyes for ever the dying anguish of innocent animals, as he must.

If we *thought* about it we should ask ourselves "Is this necessary?"

And then the Bible would answer us. It is not. For Adam, who before the fall was a man with a perfectly beautiful healthy body, lived on fruit and corn. Daniel was a vegetarian, so was John the Baptist, and so were many others you will remember. And thousands of people in this and other countries are to this day. Far less than half the people in the world are meat-eaters.

"Oh, but I like meat," says somebody.

That is only because you have grown used to it. If you left off eating it for six months, you would grow to dislike the very thought of it.

A little child, brought up in a vegetarian home, was shocked and distressed to hear one day that a pretty lamb she had seen was to be killed and eaten. She could not believe that such a horror was possible.

It is not *natural* to want to live by the death of something else. Thank God we *can* live without causing any other creature to die.

Now let us turn to the question of health, for we can certainly best glorify God by keeping our bodies healthy. Are we better with or without meat? We are better without it. More and more people are coming to believe this. We who have not tasted any for years can testify to the improvement in our own health.

Men who work hard with their muscles, and men who work hard with their brains, agree that it is best not to eat meat. And as they have *proved* what they say, they must be believed. Just a few people here and there will tell you they have tried vegetarianism and found it a failure. In every case, if you enquire, you will find that they did not do it properly.

When meat and fish are given up, proper food must be taken in their place. Oatmeal porridge and whole-meal brown bread, with cheese and apples, will keep you in perfect health without anything else at all.

But there are hosts of other delicious things you can take to vary your diet. Almost all the fruits, both fresh and dried, are cheaper than meat, weight for weight. Haricot beans, butter beans, lentils, split peas, sugar-corn, maize-meal, and all kinds of vegetables can be obtained.

If an apple is going bad you can see it, and cut the bad away, but with meat *you* cannot find out whether it is diseased or not. The Jews have very clever experts to test all their meat, but great quantities of flesh which has been rejected as unfit for Jewish customers are sold to ordinary people, who eat it without a question!

And, of course, animals have the germs of disease in their bodies, as we do, long before they appear outwardly. Therefore, flesh-eaters never know what diseases they are eating with their dinners. These are among the chief reasons why so many people suffer with such terrible maladies, and why these same maladies are handed down from parents to children as we know they are.

If people gave up eating the diseased bodies of poor, driven, ill-treated animals, they would soon lose their own diseases. And if little children were brought up from infancy on a really pure diet, and allowed to live healthy, natural lives, there would soon be no work left for the doctors at all, and they would have to start growing corn and fruit, or find some other useful way of getting a living.

R. T., in "The Local Officer."

[Correspondence and enquiries will be welcomed by the Editor of *The Herald of the Golden Age*, Paignton, Devon, and shilling packets of assorted literature will be sent post free for distribution.]

ANNOUNCEMENTS.

Upwards of one thousand officers of the Salvation Army will be supplied with a copy of this Journal direct from the Headquarters of The Order.

✣ ✣ ✣

Members and Friends are respectfully requested to place a copy of this issue of *The Herald* in the hands of such Christian Ministers who live in their neighbourhood as are likely to respond to the truths contained in its pages.

✣ ✣ ✣

In future this Journal will be published on the **first of the Month** instead of the 15th. The March issue may be expected to be ready for delivery upon that date. Readers who purchase copies from booksellers are requested to make this fact known to them.

✣ ✣ ✣

Members of the Order will please note that all subscriptions had due in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for commencing the work at Headquarters in such a way that there will be no need to forward their subscriptions [illegible] the expense of sending out notices [illegible]

✣ ✣ ✣

Subscriptions for this Journal [illegible] commencement of the New Year, [illegible] forward their remittances before the middle of January [illegible]

✣ ✣ ✣

The only official address of The Order of the Golden Age is **Paignton, England,** to which all communications should be addressed.

✣ ✣ ✣

Cheques and Postal Orders should be made payable to [illegible]

✣ ✣ ✣

American and Colonial Friends will [illegible] conveyed in letters, as the [illegible] Office of Money Order, or [illegible]

✣ ✣ ✣

Readers [illegible] subscribers. Many more [illegible] Movement could thus be won.

✣ ✣ ✣

This Journal is now [illegible] University Colleges [illegible]

✣ ✣ ✣

If there is any Free Library, YMCA, Public Reading Room, Logic College, or other Institution [illegible] and by thoughtful persons, who [illegible] the Secretary will send [illegible] on receipt [illegible] Literature Committee.

✣ ✣ ✣

The cost of circulating the literature published by The Order of the World gratuitously, is met by the [illegible] Members and sympathetic friends. No [illegible] The Order, up to the present time has been [illegible] work—all that is needed [illegible] provided by devoted [illegible] Movement at home.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Committee could be largely increased and distributed.

✣ ✣ ✣

In consequence of numerous requests having been made that the photographs of the Executive Council shall be sold by The Order, a number have been prepared, and can, in consequence of the large consignment contracted for, be supplied at the low price of one shilling, post free. Members across the sea who wish to possess the portraits of the Leaders of this Movement can therefore now do so. Applicants should state which are required.

Printed for the Proprietors by W. J. SOUTHWOOD & Co., "Dynamo" Works, Exeter